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THE BONN PROPOSITIONS.

SPEECHES

OF THE

BISHOPS OF WINCHESTER AND LINCOLN,

AND OF

THE PROLOCUTOR OF CANTERBURY

IN THE SESSION OF CONVOCATION, COMMENCING FEBRUARY 15, 1876.

WITH APPENDIX

CONTAINING THE RESOLUTIONS ADOPTED AT THE FIRST
AND SECOND CONFERENCE OF BONN.

RIVINGTONS

WATERLOO PLACE, LONDON

AND AT OXFORD AND CAMBRIDGE

MDCCCLXXVI

[*Price Threepence.*]

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UPPER HOUSE.

HIS GRACE THE ARCHBISHOP PRESIDED. There were also present the Bishops of London, Winchester, Gloucester and Bristol, Llandaff, Lichfield, Lincoln, Peterborough, Bangor, Salisbury, Rochester, Chichester, Bath and Wells, Exeter, Ely, St. Asaph, and St. David's.

The Bishop of WINCHESTER : I have been asked by a society of which I am President to bring before your lordships' House a very important subject. I refer to the Anglo-Continental Society, which in November last passed the following resolution :

That the Right Rev. the President of the Society, the Right Rev. the Lord Bishop of Chester, the Very Rev. the Prolocutor of Canterbury, and the Very Rev. the Prolocutor of York, be invited to lay before the Upper and Lower Houses of the Convocations of Canterbury and York the resolutions adopted at Bonn on the subject of the Eternal Procession of the Holy Ghost, and to take such further steps in the matter as may seem to them expedient.

This is really a knotty and difficult subject, which might possibly lead to some debate among ourselves. I will not enter into the very mysterious question of the Procession of the Holy Spirit, for I should be sorry by anything I might say to create any considerable discussion on this subject ; but perhaps it will be right for me to say a few words upon more than one general question which it raises. First of all, then, the Anglo-Continental Society is a private association, not representing any section of the Anglican Church, but instituted and founded for the sake of promoting

greater intercourse with the Churches on the Continent, and especially for promoting reform where reform was needed. I think the meaning of the Society was, that we cannot but look with some anxiety at the state of religion on the Continent of Europe and elsewhere, at a time when Ultramontanism is certainly making great head, when large portions of the world seem likely to be reduced to a greater degree of subjection to Roman authority and Roman corruption than they have ever been before, and when, on the other hand, many of the Protestant bodies had lapsed more or less—some more and more—into rationalism and even infidelity. Those who originated the Society, seeing this to be the case, thought it would be an act of charity and kindness to their brethren on the Continent to present to them a phenomenon to which they were perhaps altogether unused, and of which perhaps they had no knowledge whatever—namely, our own Church. The fact is unknown to many persons abroad that we have here in England a Church which is ancient and Apostolical, and which at the same time is thoroughly reformed—a Church which has lost none of its Apostolical character, and which has thrown off all the corruptions of the middle ages. I identify myself with the Anglo-Continental Society, although I was not connected with it at first; and I may say we thought it might help very greatly in the reformation of the Continental Churches, and at the same time in the retaining within the faith of Christ persons who otherwise might feel inclined to leave those Continental Churches, if they could see presented to them the great fact that there existed such a thing as a Church which was at the same time Apostolical and reformed. Therefore the Society has circulated the English Prayer Book, and the standard works of English divines, not with the intention of proselytising or bringing persons out of the ancient communions on the Continent, however corrupt those communions may be, but for the sake of exciting in some cases the sense of the principle of reformation within the Churches themselves, and in other cases to prevent persons from rushing into rationalism because they could not go the whole way with Ultramontanism. Such a society is sure to have opponents. Those persons—if any—in our own Church who think its constitution is not much better than the constitutions of the various Churches on the Continent, and who seem to sympathise more with them than our own, will naturally say we were taking a schismatical course. On the other hand, those who think that the Protestant bodies on the Continent are as good as our own, will as naturally be of opinion that we ought to leave them to work

for themselves. For my own part, I may say it appears to me that no one who takes the standpoint of the English Church can doubt that we, with all our sense of our shortcomings, are signally blessed in having the ancient Church of the country preserved to us, and in yet having thrown off the corruptions of the Church of Rome; and that it is a charitable act to give this blessing to our brethren on the Continent, and to suggest to them the possibility that their own Churches might be more or less by degrees—by very slow degrees, it may be—reduced to a condition something like our own. This was the view of the Anglo-Continental Society, to which I think the greater number of your lordships belong, either as patrons or vice-presidents.

When the Old Catholic movement came about, it was almost impossible but that the members of the Anglo-Continental Society should lift up their heads in the hope that that very movement should be as like as possible to the movement which the Society had desired to stimulate; and I think our expectations have not been disappointed. No doubt people in this country looked with very different views on the great movement called the Old Catholic movement on the Continent. Some think it is Utopian and hopeless; that it has arisen among men of learning, and not from any popular feeling, and that in course of time it will die away; that some of its followers will return to the bosom of the Church of Rome, while others will go away into rationalism or some of the Protestant sects. It is, of course, impossible to forecast the future of Old Catholicism, but it appears to me to be hopeful. Some people say it is quite wrong for English Churchmen to take an interest in a body of persons who, they think, are not distinguishable in any marked way from the members of the Churches of the Roman obedience. Now I think it is altogether untrue, and for this reason. I have watched the progress of the Old Catholic movement somewhat anxiously; and with your Grace's full sanction, and instigated partly by the Society I have been speaking of, partly by other English Churchmen, clergy and laity, and partly by one very eminent Nonconformist minister, I went with my Right Reverend Brother the Bishop of Lincoln to Cologne two or three years ago. There we witnessed a very remarkable phenomenon. In that not very large city four thousand people paid a considerable entrance fee and stood day after day listening to the eloquent words of Dr. Döllinger, Bishop Reinkens, and others, against the assumptions of the Papacy and the decrees of the Vatican Council. At that time, however, they made comparatively small progress. Some of the

leaders of the movement were then inclined to take their stand on the basis of the Decrees of the Council of Trent, so that we could not have thorough sympathy with them.

But in 1874, also at the earnest request of several persons, I went to the Conference at Bonn. There I found that Dr. Döllinger, the great leader of the Old Catholic movement, and perhaps the most eminent divine on the Continent, had entirely given up the Council of Trent, and he announced that they were prepared to go back to the Holy Scriptures and the doctrines of the first six centuries of the faith. There seemed then good reason to think there might be a basis for a thoroughly good understanding between the Old Catholics and ourselves. I confess it appears to me that the rapidity with which they have moved in the direction of reform is perhaps very encouraging, but at the same time it is almost alarming. I doubt very much, indeed, whether the progress of reformation in this country was anything like as rapid as it has been among these Old Catholics. Therefore I think that as far as that goes there need not be the slightest possible misgiving. Indeed, there might seem to be a danger that the Old Catholics should go on in the direction in which Continental reformers of late years have gone, namely, in the direction of something like rationalism. But as far as I have seen, nothing like rationalism has as yet appeared amongst them. Dr. Döllinger and his colleagues therefore call for our strongest possible sympathy. I was for a time at the Conference at Bonn, 1874, but I was not able to continue there long. It was a most interesting gathering, in which Old Catholics, Anglicans of every school of opinion, High, Low, and Broad, one or two Nonconformists of our own country, Lutherans, and members of other Protestant bodies on the Continent, were present, together with representatives of the Eastern Churches. It was, of course, extremely natural that these Old Catholics, finding themselves excommunicated by their Bishops, should look out for sympathy abroad; for although strong in their learning, their integrity, and their piety, they were nevertheless a very small body. It is my own opinion that the policy of the great Minister, Prince Bismark, has rather tended to limit their numbers. In some places at one time their numbers were rapidly increasing, and the popular sympathy was very strong with them; but when the Ultramontane Bishops were imprisoned by the new laws in Germany, all the popular sympathy seemed to revert to the Ultramontanes, and was lost to the Old Catholics. Still the latter seem to be advancing on the whole, not only in Germany, but also in Switzer-

land, America, and other countries. Well, they naturally looked out for sympathy from other communions and from ourselves. They have come to the full conclusion in their own minds that our position is a legitimate one; they acknowledge the validity of our Orders and the orthodoxy of our faith.

But there is that very important body called the Eastern Churches, to which they also, not unnaturally, look for sympathy. They knew that these were ancient Churches like themselves, and that they rejected altogether the Papal authority and many of the corruptions of Rome. Therefore, looking out for fellowship, in the hope of effecting Christian unity with the various Churches of the world, they most naturally looked among others, and perhaps chiefly, to the Eastern Church. Your lordships all know the condition of the Eastern Church to have been for a long time of a stationary character. I, for one, should be very sorry to ignore the fact that the Eastern Church has many doctrines and practices with which we, as Anglicans, cannot sympathise; but still the Russian section of that Church in particular is desirous of further fellowship with other Churches, and is ready to make certain concessions in order to obtain that end. We had some years ago a very eminent divine of the Greek Church here in England, and it was my lot to have a long discussion with him about the differences between the two Churches. Those differences certainly were considerable, and though we were both as anxious to approach each other as nearly as we could, and though we parted on terms of mutual regard and esteem, yet I acknowledge there were still great barriers between us; and all I was led by our intercourse to hope for was, not that anything like intercommunion can very soon take place between us, but that there is rising up in the Eastern Church an inclination to reconsider some of their positions, to give up some of those things which we regard as superstitions, and even to contemplate some reconsideration of the great question which has separated the East from the West—namely, the doctrine of the Procession of the Holy Spirit.

It must be perfectly well known to your Grace, and to my Right Reverend Brethren, that at the two Bonn Conferences lately great discussions occurred as to the introduction of the *Filioque* into the Creed. We do not expect that the Roman Church will make any concessions on this point. It is also a question—first, whether any concessions whatever can be made by the English Church in settling that important question; and, secondly, it is doubtful

whether any concessions would be made by the Eastern Church, so that that terrible line of division and demarcation between us may be lessened, if not actually overleapt. I was unable to be long at the first Conference, and I do not think I stimulated the movement much, for I thought it was going a little too rapidly. Since then, however, important resolutions have been drawn up by a certain number of divines—Old Catholics, Anglicans, Easterns, and members of several Protestant and other denominations were also present. They seem to have been almost agreed on certain propositions. These propositions are certainly very difficult and intricate. I think they contain many propositions which require very careful consideration indeed, and I am not prepared to say at once how far I agree with them, or even how far I entirely understand some of them. But all these proceedings have hitherto been, at least as regards Englishmen, perfectly private. It is true that two or three English Bishops were present, and it is true that the Bishop of Lincoln and I asked your Grace's general sanction to go; but we in no sense represented your lordships. It was truly said, however, by Canon Liddon, in his account of the last Conference, that a Bishop must always be in a certain sense a representative man, and I myself feel there is a very great difficulty and delicacy in a Bishop going to a Conference, because he can hardly represent himself alone. Still, as far as the English Church was concerned, these proceedings were private. Now, a very important series of resolutions have been passed in that private assembly. The assembly, by the way, was authorised by the Old Catholics, and there was a representation of the Eastern Churches, for they had a distinct representation I apprehend from Russia, and Archbishop Lycurgus came from Greece. But it is desirable now that the matter should be brought in some manner before the Convocations of this country. It is not my intention for a moment to ask this house to pronounce any opinion on the subject. Indeed, I am not myself prepared to give an opinion on the particular resolutions agreed to at Bonn; but it seems to me that with justice and propriety the Convocations might in some way give attention and consideration to the subject. The proposition which I shall ask your Grace to allow me to put to this House is, that the resolutions so agreed to by this important meeting at Bonn shall be referred to a committee, which I believe exists at present in the Lower House of Convocation, for considering the question of intercommunion with the Eastern Churches. If they take it in hand and consider it, they might perhaps report to us on the subject.

Whether your lordships will consider it desirable to name a committee of your own, of course I do not know.

One word or two more on the subject. I am glad to be able to confirm my own views as to the great importance of all that has been going on, and as to the hope which those proceedings may give us of something like a future approach to a closer union among Christians than has hitherto existed. But I neither hope nor desire—nor does anyone who was concerned in this question at Bonn—anything like an identification of one Church with another. Some people entertain a notion that there has been a desire for the absorption of the English Church into the Eastern Church, or the absorption of the Old Catholics into the Anglican Church; but this is a notion altogether at variance with the feelings of everyone who was present at Bonn. The hope which they entertain, and which I myself entertain most earnestly, is, that all members of the ancient Churches are moving more or less for reform, and will, by degrees, approximate nearer to one another; so that there may be hope hereafter that there may be more union among Christians, that the Christian Church may not be so divided as hitherto, and that in the end, if it be the will of God, we may be able to intercommunicate with one another as the Churches did in the early ages of Christianity. Bishop Sandford, the Bishop of Gibraltar, was the only Anglican Bishop present at the last Conference. I do not by any means wish to implicate your Grace by anything he said; but he has had the honour of being your Grace's chaplain, and therefore we may look upon him as representing that wise moderation which your Grace has always maintained and advocated. Bishop Sandford wound up the Conference by speaking in the highest terms of all that had taken place, and expressed the warmest possible hope that the tendency of the Conference would be to produce a nearer union among Christians than has hitherto existed, while he hailed it as the happiest event which had occurred for a very, very long time. My own impression agrees with his, in regard to the movement, as being more important in the direction of reformation and union than anything that has occurred for centuries; and, indeed, I think it is the greatest and the most hopeful movement that has taken place since the Reformation in the sixteenth century. Whether it will succeed or fail, God only, in His wisdom, knows; but I earnestly hope and pray that it may tend to the reformation of religion where religion needs to be reformed, and also to a greater unity among Christians. I think the Bishops and clergy

of the English Church must naturally take a deep interest in this movement, and that it is only our duty as Christians, as members of an Apostolic Church, and as disciples of the Prince of Peace, to do all we possibly can to give confidence and hope to a movement in itself so important, and promising so much that is good. I beg to move :

That the resolutions lately adopted at Bonn by representatives of the Old Catholics, certain members of the Eastern Churches, the English Church, and other Christian communities, concerning the Eternal Procession of the Holy Ghost, be referred to the Committee of the Lower House of Convocation on Intercommunion with the Eastern Orthodox Churches.

The Bishop of LINCOLN: I rise with great pleasure for the purpose of seconding the resolution.

In doing so, I will not remind your lordships of the great gratitude which we owe to the great Oriental Church for many centuries, how much we are indebted to the great orthodox Catholic writers of the Eastern Church, St. Athanasius and St. Chrysostom, the two Gregories, and St. Basil, and how much our religious literature has been elevated and spiritualised by the reading of their venerable writings. I would rather remind your lordships of what we owe nationally to the Eastern Church. One of your Grace's predecessors in the See of Canterbury, Theodore, was, in fact, the author of our parochial system in the seventh century. He was a Greek of Tarsus in Cilicia (St. Paul's birthplace,) and was appointed to the See of Canterbury when he was sixty-six years of age, remaining there till he was eighty. But these are matters of rather remote antiquity, and I prefer to come to the declaration which received the adhesion of two of your predecessors, Archbishops Tillotson and Tenison, in the year 1689. At that time there was a Commission with regard to the revision of the Prayer Book and other matters which arose for consideration at that crisis. Among these Commissioners there were two divines, who afterwards were advanced to the Archiepiscopal See of Canterbury—Dr. Tillotson and Dr. Tenison—besides other eminent men who certainly cannot be suspected of having a Romish bias, such as Patrick, Stillingfleet, and Beveridge. Well, what did they do in that year, 1689? They did very much what we are proposing to-day. In the archives of Lambeth there is a record of what then occurred, and in them there is a note appended to the Nicene Creed. They humbly submitted to the Convocation whether a

note ought not to be added to the Nicene Creed, in reference to the *Filioque* clause, "with relation to the Greek Church, in order to our maintaining Catholic Communion." These are very remarkable words, which I wish to recall to your lordships' memories.

I will now pass on to the year 1725, when we were troubled by the schism made in the Church by the Nonjurors. One of the champions of Anglican orthodoxy in opposition to the See of Rome was your Lordship's predecessor, Archbishop Wake. He addressed a letter to Chrysanthus, Patriarch of Jerusalem. The original is among the manuscripts in the library of Christ Church, Oxford. It contains certain very memorable words—words more memorable on account of Archbishop Wake's well known character and reputation as an advocate of the Church of England against such persons as Bossuet, and other champions of the Church of Rome. The original, I may observe, is given in the book of the Rev. George Williams on the intercourse of the Greek Church with the Nonjurors. In the letter of Archbishop Wake this passage occurs :

"We, the Bishops and clergy of the Church of England, as in every fundamental article we profess the same faith with you, shall not cease in spirit to hold communion with you, and to pray for your peace and happiness."

Another remarkable circumstance took place in England in 1763. It may, perhaps, be said that we at the present time are not sufficiently considering our duties towards our Nonconforming brethren; but I should be sorry it should be thought that we are considered to be at all indifferent to union with them. At all events, in 1763, when John Wesley was about sixty years of age, and was not able to obtain ordination for his own preachers from Bishop Lowth and other Bishops of the Church of England, under these circumstances, what did he do? He referred to Erasmus, the Bishop of a city on the Island of Crete—Arcadia, I think, was the name of the place—and from him obtained ordination for some of his preachers. The circumstance is mentioned in Tyerman's *Life of Wesley*. John Wesley, therefore, did not feel any compunctious visitings as to approaching the Eastern Church.

Not to weary your lordships too much by referring to matters occurring at that distance of time, let us come to our own age. There is extant, in the handwriting of Bishop Blomfield, a translation into Greek by him of a letter dictated by your Grace's predecessor, Archbishop Howley, and written in the autumn of

1841. It is a letter commendatory from the Archbishop of Canterbury to Eastern Bishops. I hold in my hand the Greek translation and the English original of it, containing these remarkable words :

“ We trust that your Holinesses will accept this communication as a testimony of our respect and affection, and of our hearty desire to renew that amicable intercourse with the ancient Churches of the East which has been suspended for many ages, and which, if restored, may have the effect, with the blessing of God, of putting an end to divisions which have brought the most grievous calamities on the Church of Christ.”

I am perfectly aware that there are persons who take pleasure in dwelling on the errors and corruptions of the Eastern Church. Now, I do not by any means ignore those errors and corruptions ; but I would rather adopt the words of Archbishop Howley, a prelate remarkable alike for piety, learning, and charity, of whom it is recorded, that when some person reminded him of certain corruptions and practices that prevailed, he, in the true Apostolic spirit, and with tears in his eyes, said, “ I know it ; but I also know perfectly well that we owe the tenderest commiseration to persons like the members of the Eastern Church, who have been in a state of bondage for many centuries. And then he quoted these two lines from Homer :

*ἤμισυ γάρ τ' ἀρετῆς ἀποαίνονται εὐρύοπα Ζεὺς
ἀνέρος, εὐτ' ἂν μιν κατὰ δούλιον ἦμαρ ἔλησιν.*

That was Archbishop Howley's apology for the Greek Church ; and if we have any bowels of compassion among us, we must bear in mind that its members have not had the advantages we have enjoyed for many generations ; that they have groaned under Turkish tyranny so long, and that they have been preserved in a marvellous manner almost in the bondage of Egypt, from which I hope they are about to emerge. We see, then, your Grace's predecessors, **Archbishop Howley**, and **Bishop Blomfield**, joining together in an affectionate address of fraternal sympathy to the Eastern Church. There was also a statesman at that time, the Earl of Aberdeen, a state paper of whose is extant, in which he speaks of the earnest wish of Archbishop Howley to do what he could to show sympathy and an earnest desire for a better understanding with the Eastern Churches, with a view of removing those differences which have caused so much calamity in Christendom.

And may I here venture to advert to a personal incident? I had a commission from your Grace's immediate predecessor in regard to this matter, having had the honour of being appointed by Archbishop Longley in 1857 to translate the Lambeth Encyclical into the languages of the Eastern and Western Churches. His Grace desired me to append to the translation into Greek a special letter, in which he addressed all Eastern Bishops in terms of very cordial affection. His Grace again showed his sympathy with the Eastern Church in a commendatory letter of Bishop Harris of Gibraltar, who had asked the Archbishop to furnish him with an Encyclical Letter to the Eastern Bishops. The Archbishop assented, and dictated a letter, which I was commanded by him to translate into Greek, and which expressed his fraternal affection to the Eastern Church. I have ventured to mention this incident, and I hope I may not be considered as doing anything which is merely personal, for I can assure your lordships that I should not have referred to it if it had not appeared to me to bear on a grave public question of ecclesiastical interest.

The last matter I would refer to in regard to intercommunion is this; it is a letter which I had the honour of receiving after the Archbishop of Syra and Tenos' visit to England. Your Grace sent him with letters of commendation into the Diocese of Lincoln. He came on an interesting occasion into St. Mary's Church, at Nottingham, when the first Suffragan Bishop since the Reformation was consecrated. Well, I shall never forget the affection with which, when the ceremony was over, on coming into the vestry, he put his arms round the neck of the newly consecrated Bishop and gave him the kiss of peace, exclaiming, "I trust that when the Great Day comes you will be able to give a good account of the stewardship this day entrusted to you." [The Right Reverend Prelate here read a letter in modern Greek, which he received from Archbishop Lycurgus, in which the Archbishop said that he and others of the Greek Church prayed earnestly and constantly for union with ourselves.¹]

It would not be fitting for me to refer to the friendly intercourse between various Patriarchs and your Grace since then; but it shows that we look forward and pray for the time when differences may be smoothed away, and all of us be united in one Lord, one faith, and one baptism.

I have said little about the Old Catholics; but I can bear testimony thankfully and sincerely to the truth of what my Right

¹ See Appendix.

Reverend Brother has stated as to the change which has come over the minds of the Old Catholics since the Congress at Cologne. There I declared publicly in the Congress, that in my own mind the Vatican decrees were only the logical result of the decrees of the Council of Trent, and that it was illogical for anybody to profess Romanism and to reject the Vatican decrees. I must say that this declaration produced a temporary coolness between Dr. Döllinger and myself, but I am happy that it has passed away, and a little before the Bonn Conference I received a communication from him of the most affectionate character. The Old Catholics not only acknowledge the validity of our Anglican Orders and ministrations, they have also renounced the doctrine of purgatory and other corruptions of the Church of Rome; and I believe the Bishop of Winchester has stated most truly that they purpose carefully and prayerfully to investigate the credentials of the Church of Rome, and try them all by the rule of faith—namely, the Holy Scriptures interpreted by the consent, both in doctrine and discipline, of the primitive Church. If we declare that to be our principle, I trust we shall meet them in a serener atmosphere, on the common platform of Scripture and primitive antiquity. The question as to the particular declarations of the Bonn Conference are beside the mark at the present time. This is simply a proposition that we should refer them to a committee, and therefore I abstain entirely from entering into that subject.

Everybody, I think, must recognise the fact that Europe and Christendom are in a critical position, religiously, politically, and socially, being menaced and endangered by Romanism on the one side and infidelity on the other. Now, what is to become of Europe and Christendom, if we have these two terrible powers confronting one another, unless something is interposed between them? The Church of England is, and I believe the Old Catholics are, doing what they can to become a bulwark against the errors and corruptions of the Church of Rome. A document, signed by all the Patriarchs, and almost all the Eastern Bishops, against the Encyclical issued by Pope Pius IX. on his accession to the Pontificate in 1848, declared that there could be no peace with Rome, and that they looked to other Churches in the hope of having some intercommunion with them. It may be God's will that we shall see a Christian Power at Constantinople, and it may please God that the Eastern Church, together with the Old Catholics and other Continental Churches and with ourselves, might form a safeguard for Christendom against the evils which threaten to overwhelm

the world—Romanism and infidelity—by providing that which, by God's blessing, may be like an ark in the storm and deluge, and in which the souls tossed about by these hurricanes of doubt and superstition may seek refuge, and come to the calm haven of eternal peace.

The House was addressed by their Lordships, the Bishops of Llandaff, Lichfield, Gloucester and Bristol, London, and by His Grace the Archbishop of Canterbury.

The Bishop of WINCHESTER: A few words in explanation. There is nothing that I know of that has fallen from my Right Reverend Brethren which appears to me to contradict in the least degree what I said or what I felt when I was addressing your lordships yesterday. Let me in the first place state, with regard to those resolutions agreed to at Bonn, that I had nothing to do with drawing them up. I did not present them to your lordships for adoption by this Convocation. I had no intention of doing anything more than ask that they should be submitted to a committee of Convocation for their consideration. There is a committee of the Lower House on the subject of intercommunion with the Eastern Churches, and I thought that that was the natural body to refer them to. At the same time, I must confess that I think it desirable that there should be some committee of your lordships; but all I wish to press is, that the resolutions should be sent down for consideration by that committee of the Lower House.

I am reported to have said that I was at Bonn when these resolutions were drawn up. May I repeat what I said yesterday—that I was not present when they were drawn up. I was present at only one single sitting of the Conference at Bonn in 1874. I was not at the Conference in 1875, when those resolutions were drawn up. At the Conference in 1874, what I did was rather to counsel caution on the subject of this most intricate question—namely, the Procession of the Holy Spirit, and therefore I certainly did not advance in the direction in which these resolutions are drawn. For my own part, I am unable to understand fully the two propositions to which my Right Reverend Brother the Bishop of Gloucester has drawn attention. They are translations from John of Damascus. I believe that Dr. Döllinger thought that he was considered to be the last of the Greek fathers; that, in the language of the Latin Church, he was a schoolman rather than a father; and that he was supposed to have summed up more or less the whole of the question. But I confess that these propositions are so serious and so difficult, and on a subject so

mysterious, that it would not be in any way desirable that we should as a House consider them at all, and I am far from saying that we should at once subscribe to them ; but it appears to me that the consideration of the question is important.

There are corruptions of primitive doctrine in the Eastern Church, which, as the Bishop of Gloucester has said, greatly separate that Church from us. But there is one point on which it always dwells as of great importance, the particular question of the *Filioque*. When I met Archbishop Lycurgus, and discussed with him for two days the prominent points of difference between the Anglican and the Greek Churches, he said there were three classes of doctrine to be considered—one was vital, the second was to be corrected, and the third was comparatively unimportant. The one which he declared vital was that of the Eternal Procession. That, he said, was the vital point of difference between us, and if we could not come to an understanding upon that, there was no possible hope that we could ever have intercommunion. Well, that being the great stumbling block between us, it seems to me important that we should consider the resolutions come to at Bonn. As the dogma of the Immaculate Conception constitutes a separation between us and the Church of Rome, so this dogma at present separates us from the East. I do not in the least degree desire to underrate any of those subjects that separate us. I feel on them as strongly as your lordships can possibly do.

All that was said at Bonn is not known, because it is not fully reported ; I may say that I wrote to Dr. Döllinger when I found I was unable to go, and I pointed out a number of the differences which it was utterly impossible that we could ignore. I specified the invocation of the saints and the worship of the Virgin. To my mind, the latter is the great practical error of the Roman Church, and it also infects the Eastern Churches. I think I may say that on the subject of the invocation of saints the great difficulty is this—the Eastern Church holds the authority of councils down to the Seventh General Council. Of course, there have been a great number of synods since (which the Bishop of Gloucester has referred to with so much learning and ability), but the general councils are that on which they stand. They do not acknowledge the validity of any general council since the seventh. The difference between us and the Church of Rome is greater, because the Church of Rome acknowledges the authority of many councils since, especially Trent and the Vatican. These are ignored by the Greek Church. The Roman Church maintains

that these latter councils are oecumenical councils, and therefore that their decrees are authoritative. But the Greek Church stops at the Seventh Council. I told the Old Catholics distinctly at Cologne, and again at Bonn, that we of the English Church would not accept the Seventh Council; that we had agreed at the Lambeth Conference; that we abide by the Holy Scriptures, by the Creeds of the Church, and by the doctrinal decrees of undisputed general councils. Those are the words, as near as possible, of the Lambeth Conference. Now it was in the Seventh Council that there first appeared anything concerning the invocation of saints. I told them that we could not accept that which was not undisputed, and I gave them my reasons at considerable length why the English Church rejected the invocation of saints, and could not communicate with the Churches that accepted it; and I must say that the Old Catholics seemed to me heartily to respond to what I said. I remember that Professor von Schulte, the President, said, "You agree as far as the first six councils?" and I said, "Yes;" and he said, "And you reject the Seventh?" and I said, "Yes." However, all I wish to be understood is, that I feel as strongly as any one the great barrier which must exist between us and any body of Christians who practise the worship of images, the invocation of saints, or anything of the sort. The Archbishop of Syra told me that he had removed several icons from the churches in his own diocese, and he proved to me that there was a reforming spirit in his Church. Then, as regards Transubstantiation, it is perfectly true that the Greek Church holds a different doctrine from ours in regard to the Real Presence. I had long discussions with Archbishop Lyeurgus on the subject. He told me that there are two opinions in the Greek Church regarding it; that some hold the Roman doctrine of Transubstantiation, and that others do not hold it, and that he himself felt inclined not to hold it. The doctrine which he propounded was very nearly the Lutheran, and I think we must all feel that there is a vast distinction between the Roman and the Lutheran doctrine.

Well, therefore, there seemed to me to be really, as regards the Eastern Church, considerably more hopes than we could form as to the Roman Church, because the Roman Church is bound up by a succession of councils, and especially the Vatican Council, and the strange doctrines of the Infallibility of the Pope, and the doctrine of the Immaculate Conception of the Virgin Mary, which are utterly rejected by the Eastern Churches. Yet with regard to the Greek Church, I heartily agree that we cannot enter into full

communion with them so long as they hold those particular errors to which I have adverted, and the other differences to which the Bishop of London alluded. But I do think that the Old Catholics are deserving of our greatest sympathy. Through the instrumentality of these Old Catholics there has been a kind of conciliatory action on the Eastern Church and certain Churches in the West, which it appears to me we ought to foster. As to anything like fully identifying ourselves with the Eastern Church, I never for a moment dwelt upon it. The utmost of my hopes would be that hereafter, perhaps in many generations yet to come, there may be such an approximation of the Eastern Church and the Old Catholics and the English Church, that we may unite as brethren in brotherly fellowship. There is a beauty in variety, and the utmost that I anticipate—and I do not anticipate it in my lifetime, or in the lifetime of any individual now living—but I do live in the hope that hereafter differences may be partly explained away; and that as people become more intelligent, and there is more communication between one country and another, reforms may be introduced which may enable us to have intercommunion one with another. But as with sisters—

Facies non omnibus una,
Nec diversa tamen, qualem decet esse sororum,

so I never expect the English Church to be exactly like the Eastern Church, and I should be very sorry indeed if it was. But the great thing that we should bear in mind with regard to the Eastern Church is, that though there is among them a feeling that they are immutable and can never change, yet that nothing human is unchangeable, and that there is not that strong barrier between us and them that there is between us and the Church of Rome, and so there may be the hope that they may one day or other advance. Archbishop Lycurgus was much pleased with his journey to England, and he expressed his most earnest hope that there may be a greater union between the English and the Greek Churches. He said that he had been quite surprised at seeing the beauty and the purity of religion in this country. He also said that he could not see the slightest ground to hope for union with the Church of Rome, and that he did not feel any reason to hope for union with the Protestants on the Continent; but he felt with regard to the English Church there may be at some future time intercommunion with it. Then, at the last Conference at Bonn, there was a representative of the Russian Church there—M. Ossinin—who said:

“Dr. von Döllinger is perfectly right when he says that there has been a time when the object was to make the difference as sharp as possible, and the chasm between us as deep as possible. But we enter upon the question in altogether a different spirit. We sincerely wish for an understanding, and rejoice over each step which brings us nearer to one another.” Now that spirit, existing as it does, I hope, at all events, in many members of the Eastern Church, is surely one that we should wish to foster. I cannot say that I feel the kind of hope which the Bishop of Gloucester has expressed, that the Eastern Church will be soon induced to reconsider their position as a Church, but I do hope that by gradual intercourse with one another there may be a reconsideration of our different positions, and that the Eastern Church may then, in the course of generations, or perhaps of centuries, throw off some of the corruptions which now adhere to it, so that there will be harmony and brotherly intercommunion with one another. Indeed, it seems from what the Bishop of London has said, that much more intercommunion exists now between the Greek Church and the Episcopal Church in some parts of America than I was aware of. If the priests of the Greek Church are called in to the members of the Episcopal Church in America to give them spiritual consolation when they are sick, and if in other parts the ministers of the Episcopal Church are called in to give spiritual consolation to the sick members of the Greek Church, there is already established an intercommunion which I had no idea existed, and which shows that we are, at all events, in the way of progress. As regards the administration of the Holy Communion, I confess that I have this feeling, that a baptized and confirmed Christian who has not been excommunicated, and who has not disgraced his Christianity, and who is living in an English parish, should not be repelled from the Communion, and therefore I should not repel a member of the Greek Church, or a member of the Roman Catholic Church, who was really willing to accept Communion at our hands. That is the principle of the Church of England. We are comprehensive.

In conclusion, I would say one word concerning our own people, to whom your Grace alluded yesterday, and to whom the Bishop of Gloucester alluded to-day. Much as I desire union with the Old Catholics and the Eastern Church, there is nothing I desire so much as to see all Christians in this country united in one body and in one spirit. I have always held the doctrine that the Non-conformists of this country have a right to all the Offices of the Church of England. When I was myself a parish priest, I never

made any distinction between Churchmen and Nonconformists. If they were sick, I prayed with them; and if they desired the Communion, I administered it to them. I never looked upon them as fully separate from ourselves. The Church of England is willing to regard them as members of her own body, and it is only by their own will that they are separated from us. And so far from being indifferent to it, I may say that whereas I brought forward this question yesterday as the President of the Anglo-Continental Society, the object of which is to promote reformation and ultimate union among the Continental bodies; so I am also member of a society, of which I have likewise the honour of being President, for the reunion of Christians at home. That society is not as flourishing as the Anglo-Continental Society; but it has for its object the union of all Christians in England, an object which so recommends itself to me that, when I was asked to be president, I immediately accepted the office, because I believe there is no object for which Christians are so bound to labour as the union of all Christians in one body in Jesus Christ. We are disunited in the most painful and distressing way. Our divisions are doing much harm, and are the cause of a great amount of infidelity; and therefore I most earnestly protest against being misunderstood, as I fear I have been, as having sympathy with the Eastern Church or with the Old Catholics, or with any other body of persons, and not also sympathy for those who are divided from us here. I have the greatest possible sympathy with our Nonconformist brethren. I have not for a moment shown the least inclination to repel them in any way. The only point on which we are bound to insist is, that whilst opening wide our arms to receive them, we must not give up the fundamental principles of the Church.

The PRESIDENT said he thought their lordships would agree that their time had been very well spent in this discussion.

The motion was agreed to, and their lordships adjourned.

LOWER HOUSE.

The PROLOCUTOR, in communicating to the House, at the request of the Anglo-Continental Society, the resolutions of the Bonn Conference, said,—I am anxious to take this opportunity of remarking that no one can feel greater or more respectful sympathy for those good men who are striving to promote the unity of Christendom than I do, and I believe that this is a feeling which is shared by every member of the House. At the same time, I feel that the

question is one of great delicacy and difficulty; and it seems to me exceedingly doubtful whether it is at this moment advisable that we should, as a representative body, take up the question and express a formal opinion upon it. I believe that the communications between distinguished men in the Eastern Church, among the Old Catholics, and in our own Communion are going on in a manner for which we have reason to be devoutly thankful to Almighty God; but it might be a hindrance to the great object which those distinguished men have in view if we were to take any formal notice, as a body, of their proceedings at this time; and I would respectfully suggest that the best course we can now pursue is to refer the resolutions to the Committee on Intercommunion with the Orthodox Churches of the East. I am anxious that we should thus testify to Dr. von Döllinger, and the distinguished men who are acting with him, our earnest and hearty sympathy. I consider that the Bonn Conference is particularly favoured in having for its President a man of such great learning and sagacity, such large sympathies, and remarkable eloquence, and I think we may safely leave the matter in their hands, trusting that God, by His Holy Spirit, will guide them to a successful issue.

Dr. FRASER then moved, in accordance with the Prolocutor's suggestion, that the resolutions should be referred to the Committee on Intercommunion with the Orthodox Eastern Churches, with an instruction that they should report upon them to the House.

Archdeacon GRANT seconded the motion, and it was agreed to.

The PROLOCUTOR suggested that the Committee should consider the desirableness of calling in the assistance of the Divinity Professors of Oxford and Cambridge, to confer with them on that subject. The Prolocutor added that he made that suggestion advisedly.

* * * The Committee consists of The Prolocutor (Dr. Bickersteth), the Bishop of Nottingham (Dr. Mackenzie), the Archdeacon of Gloucester (Sir G. Prevost), the Archdeacon of Taunton (Mr. Denison), the Archdeacon of Oakham (Lord Alwyne Compton), Dr. Fraser (*Chairman*), Dr. Jebb, Canon Butler, Prebendary Campion, Prebendary Edwards, Prebendary Joyce, Prebendary Perry, Mr. Figott.

APPENDIX.

I.

THE following is the Letter of the Archbishop of Syros, read by the Bishop of Lincoln :

Ἐν Λονδίῳ, τῆ $\frac{14}{26}$ Μαρτίου, 1870.

Σεβασμώτατε καὶ ἀγαπητὲ ἐν Χριστῷ ἀδελφέ, τὴν ὑμετέραν περισπούδαστόν μοι Σεβασμότητα ἀδελφικῶς ἐν Κυρίῳ κατασπαζόμενος ὑπερήδιστα προσαγορεύω.

Ἦλπισα μὲν καὶ αὖθις ἐν Λονδίῳ τὴν ὑμετέραν ἰδεῖν καὶ ἀσπάσασθαι Σεβασμότητα· ἀλλ' ἐψεύσθην, ὡς μήποτ' ὄφελον, τῆς ἐλπίδος, καὶ τᾶλλα πάντα λαμπρῶς εὐτυχίσας πανταχοῦ τῆς ἐνδόξου καὶ τρισολβίου ὑμῶν πατρίδος, τοῦτο μόνον ἠτύχησα ὅτι ἀπερχομένῳ μοι εἰς τὰ ἴδια οὐκ ἐξέγενετο τὸν ἄριστον ἄνδρα καὶ ἄριστον ἐμοὶ φίλον αὖθις περιπτύξασθαι, οὐ τὴν παιδείαν καὶ ἀρετὴν οὐδέποτε παύσομαι θαυμάζων, καὶ ἐγκάρδιον τὴν πρὸς αὐτὸν ἀγάπην καὶ εὐγνωμοσύνην διατηρῶν. Οὐ γὰρ ἐμὲ μόνον ἀλλὰ καὶ τὴν ὀρθόδοξον Ἀνατολικὴν Ἐκκλησίαν, καὶ σύμπαν τὶ τῶν Ἑλλήνων ἔθνος εἰλικρινῶς καὶ ἀδόλως ἀγαπᾷ καὶ τιμᾷ. Ἠλγησα μὲν οὖν τῆς ἐλπίδος ἐκείνης ψευθεῖς, ἀλλ' ἄρκοῦσαν ἔχω παραμυθίαν αὐτὴν τὴν καρδίαν μου πανταχοῦ καὶ πάντοτε τὴν ὑμετέραν ἀγάπην συμπεριάγουσαν, καὶ πάντα τὸν πολῦτιμον ὑμῶν οἶκον ἐν ᾧ τοσαύτης ἀπήλυσαι ξενίας καὶ εἰλικρινοῦς δεξιώσεως. Ἀποστέλλων δὲ πρὸς τὴν ὑμετέραν Σεβασμότητα φωτογράφητον τὴν εἰκόνα μου, ἀδελφοῦ ἐν Χριστῷ καὶ εἰλικρινοῦς φίλου μνημόσυνον, πολλὰ ὑμῶν δέομαι, φίλων ἄριστε καὶ περιπόθητε ἀποστείλαι μοι τάχιστα καὶ τὴν ὑμετέραν ἀντίδωρον ἐμοὶ προσφιλέστατόν τε καὶ ποθεινότατον. Ἄμα δὲ τῇ εἰκόνι καὶ τὴν ἐν Νοττιγγαμία γενομένην ἀντιφώνησίν μου συναποστέλλω. Ἐκ μέσης δὲ ψυχῆς τῇ τε πολυσεβάστῳ καὶ πολυτίμῳ ὑμῶν συζύγῳ καὶ τοῖς ὑμετέροις τέκνοις ἄφθονον τὴν ἐξ ὕψους εὐλογίαν ἐπικαλούμενος, οὐδέποτε παύομαι ὑμῖν τὰ προσήκοντα ἐπιστέλλων, καὶ τὸν ἐν Χριστῷ ἀσπασμὸν ἀπονέμων. Ἄπειμι δὲ, θεοῦ θέλοντος, τὴν προσεχῆ τρίτην (κδ' Μαρτίου) εὐθὺ εἰς Κωνσταντινούπολιν, ἔνθα τῷ Παναγιωτάτῳ Οἰκουμενικῷ πατριάρχῃ τά τε ἄλλα ἃ εἶδον καὶ ἤκουσα ἐνταῦθα, περιχαρῆς ἀπαγγελῶ, καὶ πάντων μάλιστα τὴν ὑμετέραν ἀγάπην, τοῦ καλοῦ κἀγαθοῦ φιλορθοδόξου τε καὶ

φιλέλλημος, διὰ μακροῦ τῇ Αὐτοῦ Παναγιότητι διερμηνεύσω. Καὶ ὅλως ἀγαπητέ μοι ἐν Χριστῷ ἀδελφέ, οὐδὲν ἐλλείψω, ὅση μοι δύναμις, τοῦ συνεργεῖν πρὸς τὴν θεάρετον σκόπον τῆς τῶν Ἐκκλησιῶν ἐνώσεως. Τοῦτο γάρ ἐστι τὸ θέλημα τοῦ Σωτῆρος ἡμῶν τοῦτο ἡ ὀρθοδόξος ἡμῶν Ἀνατολικὴ Ἐκκλησία νυκτὸς καὶ ἡμέρας δεομένη εἴχεται· τοῦτο πάντες οἱ κατὰ Χριστὸν διανοοῦμενοι καὶ ζῶντες ἐπιζητοῦσι· καὶ τεύξονται δὲ τοῦ ζητουμένου, εἰ οἶδ' ὅτι, χάριτι καὶ φιλανθρωπία τοῦ ὑπὲρ ἡμῶν ἐνανθρωπήσαντος καὶ παθόντος. Ἐκείνου δὲ τὴν εὐλογίαν ἐπὶ τὸν ὑμέτερον αἴθις οἶκον ἐπικαλούμενος διατελῶ.

Τῆς ὑμετέρας περισπουδάστου μοι Σεβασμιότητος ἐν Χριστῷ τῷ Θεῷ ἀγαπητὸς ἀδελφὸς καὶ εὐγνώμων

Ὁ τοῦ Σύρου καὶ Τήνου Ἀλέξανδρος.

Τῷ Σεβ. ἐπισκοπῷ Λιγκολνίας.

II.

1. ARTICLES OF BONN, 1874.

1. The apocryphal or deuterocanonical books of the Old Testament are not of the same canonicity as the books contained in the Hebrew Canon.

2. No translation of Holy Scripture can claim an authority superior to that of the original text.

3. The reading of Holy Scripture in the vulgar tongue may not lawfully be forbidden.

4. In general it is more fitting and in accordance with the spirit of the Church that the Liturgy should be in the tongue understood by the people.

5. Faith working by Love, not Faith without Love, is the means and condition of man's justification before God.

6. Salvation cannot be merited by merit of condignity, because there is no proportion between the infinite worth of the salvation promised by God and the finite worth of man's works.

7. The doctrine of "*opera supererogationis*" and of a "*thesaurus meritorum sanctorum*," i.e. that the overflowing merits of the saints can be transferred to others, either by the rulers of the Church or by the authors of the good works themselves, is untenable.

8. (a) The number of the sacraments was fixed at seven first in the twelfth century, and then was received into the general teaching of the Church, not as a tradition coming down from the Apostles or from the earliest times, but as the result of theological speculation.

(b) Roman Catholic theologians (e.g. Bellarmine) acknowledge, and we acknowledge with them, that Baptism and the Holy Eucharist are "*principalia, præcipua, eximia, salutis nostræ sacramenta.*"

9. (a) The Holy Scriptures being recognised as the primary rule

of the Faith, we agree that genuine tradition, i.e. the unbroken transmission, partly oral, partly by writing, of the doctrine delivered by Jesus Christ and the Apostles, is an authoritative source of teaching for all successive generations of Christians.

This tradition is partly to be found in the consensus of the great ecclesiastical bodies standing in historical continuity with the Primitive Church, partly to be gathered by a scientific method from the written documents of all centuries.

(b) We acknowledge that the Church of England and the churches derived through her, have maintained unbroken the Episcopal succession.¹

10. We reject the new Roman doctrine of the Immaculate Conception of the Blessed Virgin Mary, as being contrary to the tradition of the first thirteen centuries, according to which Christ alone is conceived without sin.

11. The practice of confession of sins before the congregation or the priest, together with the exercise of the power of the Keys, has come down to us from the Primitive Church, and, purged from abuses and freed from constraint, it should be preserved in the Church.

12. Indulgences can only refer to penalties actually imposed by the Church herself.

13. The practice of the commemoration of the faithful departed, i.e. a calling down of a richer outpouring of Christ's grace upon them, has come down to us from the Primitive Church and should be preserved in the Church.

14. The Eucharistic celebration in the Church is not a continuous repetition or renewal of the propitiatory sacrifice offered once for ever by Christ upon the Cross, but its sacrificial character consists in this, that it is the permanent memorial of it, and a representation and presentation on earth of that one oblation of Christ for the salvation of redeemed mankind, which, according to the Epistle to the Hebrews (ix. 11, 12), is continuously presented in heaven by Christ, who now appears in the presence of God for us (ix. 24). While this is the character of the Eucharist in reference to the Sacrifice of Christ, it is also a sacred Feast, wherein the faithful, receiving the Body and Blood of our Lord, have communion one with another. (1 Cor. x. 17.)

2. FURTHER STATEMENTS MADE BY DR. VON DÜLLINGER, 1874.

1. I am empowered by my colleagues in the Old Catholic movement to declare that we do not consider ourselves bound by the

¹ On this point the Orientals reserved their judgment, on the ground that they had not studied the question. Dr. von Döllinger and Bishop Reinkens expressed themselves as fully satisfied of the Anglican, as they were of the Roman, succession.

decrees of the Council of Trent, that we have rejected some of its teaching, and that its œcumenicity cannot be defended.

2. The Old Catholics agree in principle with those parts of the Church which have maintained the undoubtedly primitive discipline of the Catholic Church of giving at the Communion both the Bread and the Wine. Its restitution is with them only a question of time. They await the fitting moment when by synodical action the ancient discipline can be restored among them.

3. DECLARATION ON THE *FILIOQUE*, 1874.

The way in which the words *Filioque* were inserted into the Nicene Creed was illegal; and with a view to future peace and unity, it is much to be desired that the whole Church should set itself seriously to consider whether the Creed could possibly be restored to its primitive form without sacrifice of any true doctrine expressed in the present Western form.

4. RESOLUTIONS ON THE ETERNAL PROCESSION, 1875.

I.

1. We agree in receiving the Œcumenical Creeds and dogmatic decisions of the ancient undivided Church.

2. We agree in acknowledging that the addition of the *Filioque* to the Creed did not take place in an ecclesiastically regular manner.

3. We acknowledge on all sides the representation of the doctrine of the Holy Ghost, as it is set forth by the Fathers of the undivided Church.

4. We reject every proposition and every method of expression, in which in any way the acknowledgment of two principles or *ἀρχαὶ* or *αἰτίαι* in the Trinity may be contained.

II.

We accept the teaching of S. John Damascene on the Holy Ghost, as it is expressed in the following paragraphs, in the sense of the teaching of the ancient undivided Church:

1. The Holy Ghost issues out of the Father, as the Beginning (*ἀρχή*), the Cause (*αἰτία*), the Source (*πηγή*), of the Godhead.¹

2. The Holy Ghost does not issue out of the Son (*ἐκ τοῦ Υἱοῦ*), because there is in the Godhead but one Beginning (*ἀρχή*), one Cause (*αἰτία*), through which all that is in the Godhead is produced.²

¹ *De Rectâ Sententiâ*, n. 1; *Contr. Manich.* n. 4.

² Ἐκ τοῦ Υἱοῦ δὲ τὸ Πνεῦμα οὐ λέγομεν, Πνεῦμα δὲ Υἱοῦ ὀνομάζομεν.—*De Fide Orthodox.* i. 8.

3. The Holy Ghost issues out of the Father through the Son.¹

4. The Holy Ghost is the Image of the Son, who is the Image of the Father,² issuing out of the Father and resting in the Son as His revealing power.³

5. The Holy Ghost is the personal production out of the Father, belonging to the Son, but not out of the Son, because He is the Spirit of the mouth of God declarative of the Word.⁴

6. The Holy Ghost forms the link between the Father and the Son, and is linked to the Father by the Son.⁵

5. FURTHER STATEMENTS MADE BY DR. VON DOLLINGER IN BEHALF OF THE OLD CATHOLICS, 1875.

1. In favour of the validity of Anglican Orders.
2. Against Purgatory and Indulgences.
3. Against Papal Infallibility.
4. Against Papal Supremacy.

¹ Τὸ δὲ Πνεῦμα τὸ ἅγιον ἐκφαντορικὴ τοῦ κρυφίου τῆς Θεότητος δύναμις τοῦ Πατρὸς, ἐκ Πατρὸς μὲν δι' Υἱοῦ ἐκπορευομένη.—*De Fide Orthod.* i. 12. Υἱοῦ δὲ Πνεύμα, οὐχ ὡς ἐξ αὐτοῦ, ἀλλ' ὡς δι' αὐτοῦ ἐκ τοῦ Πατρὸς ἐκπορευόμενον.—*Ibid.* Διὰ τοῦ Λόγου αὐτοῦ ἐξ αὐτοῦ τὸ Πνεῦμα αὐτοῦ ἐκπορευόμενον.—*Cont. Manich.* n. 5. Πνεῦμα τὸ ἅγιον ἐκ τοῦ Πατρὸς διὰ τοῦ Υἱοῦ καὶ Λόγου προῖόν.—*De Hymno Trisag.* n. 28. Τοῦτ' ἡμῶν ἐστι τὸ λατρευόμενον . . . Πνεῦμα ἅγιον τοῦ Θεοῦ καὶ Πατρὸς ὡς ἐξ αὐτοῦ ἐκπορευόμενον· ὕπερ καὶ τοῦ Υἱοῦ λέγεται, ὡς δι' αὐτοῦ φανερούμενον καὶ τῇ κτίσει μεταδιδόμενον, ἀλλ' οὐκ ἐξ αὐτοῦ ἔχον τὴν ὑπαρξιν.—*Hom. in Sabb.* s. n. 4.

² Εἰκὼν τοῦ Πατρὸς ὁ Υἱὸς, καὶ τοῦ Υἱοῦ τὸ Πνεῦμα.—*De Fide Orthod.* i. 13.

³ Τοῦ Πατρὸς προερχομένην καὶ ἐν τῷ Λόγῳ ἀναπανομένην καὶ αὐτοῦ οὖσαν ἐκφαντικὴν δύναμιν.—*De Fide Orthod.* i. 7. Πατὴρ διὰ Λόγου προβολεὺς ἐκφαντορικοῦ Πνεύματος.—*Ibid.* i. 12.

⁴ Τὸ Πνεῦμα ἐνυπόστατον ἐκπόρευμα καὶ πρόβλημα ἐκ Πατρὸς μὲν, Υἱοῦ δὲ, καὶ μὴ ἐξ Υἱοῦ, ὡς Πνεῦμα στόματος Θεοῦ, Λόγου ἐξαγγελτικόν.—*De Hymno Trisag.* n. 28.

⁵ Μέσον τοῦ ἀγεννήτου καὶ γεννητοῦ, καὶ δι' Υἱοῦ τῷ Πατρὶ συναπτόμενον.—*De Fide Orthod.* i. 13.

Patron and President.

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Patrons and Vice-Presidents.

The Most Rev. the LORD ARCHBISHOP of CANTERBURY.
The Most Rev. the LORD ARCHBISHOP of YORK.
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